

such bodily pain as the missionary. It was time he would in all probability have lost not Schmitt risked his own to save him.

FROM THE SALEM GAZETTE.

OURANG OUTANG.
Calcutta files, received by the George, account of a meeting of the Asiatic Society, on January. Among other donations, the enemies, and parts of the head and neck of Outang, killed on the Coast of Sumatra, presented to the Society by a Captain Concording to the account given below, which at the meeting, that animal must have been common size and strength. None of the which have been exhibited in Europe have exceeded three feet in height, and their principalistic has been a mild imitation of the enemies of man, but this one is said to have been eight feet high, and very ferocious.

agents, that an officer of the ship Mary Anne was on shore at a place called Ranbutum, near on the West Coast of Sumatra, where he found the animal in a tree. He assembled his men, and followed him to a tree in a cultivated spot he took refuge. His walk was erect and but not quick, and he was obliged occasionally to let his hands loose from his sides; but with of a tree he impelled himself forward with rapidity. When he reached the trees he was shown in a high degree, for with the gained a very lofty bough, and bounded with the ease of smaller animals of his kind, circumjacent land being covered with woods, he certainly have escaped from his pursuers, of travelling, by bough or tree, being as rapid as the progress of a fleet horse. But there are but few trees left in the mid-fields, and amongst these alone he jumped to avoid being taken. He was first shot at after having received five balls, his exertion relaxed, owing no doubt to loss of blood; ammunition being about this time expended—was obliged to have recourse to other measures of destruction. One of the first balls probably hit his lungs, for immediately after the infliction of the wound, he slung himself by his feet from with his head downwards, and allowed the flow from his mouth. On receiving a wound put his hand over the injured part, and the agony of his expression, had the natural exciting painful feelings among his pursuers, the assistance of the peasantry, who stood at the sight of the animal as the crew of the Sophie, never having seen one before, allying within two days' journey from the vast impenetrable forest on the island, they cut down on which he was reclining exhausted, but the found it falling, he exerted his remaining and gained another tree, and then a third, was finally brought to the ground and forced by his assailants, who now gathered very thickly and discharged spears, and other missiles of him. The first spear, made of a very strong sort of wood, which would have resisted the of the strongest man was broken by him like a reed, and had he not been at this time in almost a state, it was feared that he would have severed some of the party with equal ease. He length, under innumerable stabs inflicted by the animal. The animal is supposed to have travelled distances from the place where he was killed, his legs were covered with mud up to the The hands and feet of the animal had great to human hands and feet, only that the thumbs smaller in proportion, and situated nearer the point than the thumbs of human beings generally. His body was well proportioned; he had a broad expanded chest and a narrow waist. His however, were rather short, and his arms very strong, both possessed such sinews and muscle as of the power and strength. His head well proportioned with his body; the nose was prominent; the eyes large, and the mouth larger than in man.—His chin was fringed from the tip of one ear to the other, with a shaggy beard, luxuriantly on each side, and forming also an ornamental rather than a frightful appendage to his visage. The hair of his coat was smooth when he was first killed, and his teeth and appearance indicated that he was young and in possession of his physical powers. He was nearly set high.

THE GATHERER.

famous Mr. Eliot, of New England, was a great to all contention, and would ring a loud curfew wherever he saw the fires of animosity. When any ministers complain, that such and such flocks were too difficult for them; the strain of our still was, "Brother, compass them; and the meaning of these three little words, Bear, Forgive." When there was laid before an assembly of ministers a bundle of papers, containing of difference between some people, which he rather unite, with an amnesty upon all their quarrels, he, with some imitation of Constantine, threw the papers into the fire before them, and, with great zeal said, "Brethren, wonder not I have done: I did it on my knees this morning I came among you."

LILOQUY—*Altered from Wesley's Preface to his Sermons.*
in a creature of a day; passing through life as now passes through the air.

in a spirit come from God—and returning to just hovering over the great gulf of eternity, to drop into that unchangeable state, and am no more seen!

to know one thing—the way to heaven; how and safely on that happy shore.—God himself has descended to teach the way; for this very end came from heaven; and hath it written down to me?—O give me that book: At any price give me the book of God!—I have it, and it is enough; Let me from henceforth be homo unius libri; of one book).

then I am, far from the busy ways of men; I am by myself; God is here! In his presence I read his book, and for this end—to find the way to heaven. If there is any doubt concerning the meaning of what I read; if any thing appears dark or obscure, I lift up my heart to the Father of light." Book tells me—"if any lack wisdom let him ask God, that giveth to all men liberally, and upbraideth not, and it shall be given to him."

angular and pleasing coincidence.—The following was a remarkable incident. On the morning Gen. La Fayette landed at Staten Island, from Adm. in August, 1824, a rainbow was observed among the heavens, its bases resting at Staten Long Island, and arching the Narrows. When Brandywine put out to sea, the day which had a cloudy and rainy was cleared up, and a rainbow crossed the heavens, beneath the centre of which the went gallantly out. Thus the Iris of the skies, beautiful messenger of heaven—added her congratulations and her adieu to those of ten millions of men, joining with them to "welcome the coming and the parting guest."

ZION'S

PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.....B. BADGER, EDITOR.

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Mr. P. gets over the arguments, on pages 14 and 15 of the sermon, very easy. He thinks they deserve no answer, for "they are theravings of a wild and extravagant fancy," &c. These arguments relate to the nature of future punishment and show, from the scripture account of that punishment, that there will be no means nor opportunity for repentance and faith in hell. But as Mr. P. does not believe in future punishment at all, his best way would have been, to have come out honestly and said so; and left these arguments for those whose systems are affected by them. If he had believed in a limited future punishment, he probably would not have thought the arguments so light and irrelevant. Before I close this number, I must notice a singular explanation which the reviewer puts upon Gal. vi. 8.—"He that soweth to the flesh," &c. "It is of the flesh," says he, "that is to reap corruption; not of the spirit," nor in the spiritual world." So then the flesh here, means the natural and material body; and of course, I suppose corruption means, corporeal putrefaction, of which it seems the apostle intimates, some men may reap a harvest, "before the dissolution of the body." If Mr. P. means not this, I know not what he means. But every novice in divinity, knows that the flesh is a common term with the apostle, to express mortal corruption. But to prove that this harvest of corruption, cannot be after the resurrection, Mr. P. refers us to 1 Cor. xv. where he says, the apostle declares the resurrection "to be universal and to a state of glory, honor and immortality." To advance such an idea, Mr. P. ingenuously states a great want of modesty; for he says, the assertion is made "unblushingly," and adds, that according to the text and numerous other scriptures, "the magnitude of the works, and not some unknown constitution, must determine the extent of every man's reward." The writer here has certainly put in magnificence gratuitously, but it is not in the text. That simply says, according to their works. But if he must have it magnified, and he sees beat upon this, let him inform us whether he means to use that term, in reference to any thing, but the moral qualities of these works: and if he does, let him give a rule, by which he takes the dimensions of this to me "ineffable and inexplicable magnitude." Is it to be weighed or measured? But if he refer to moral quality, and any other meaning would be nonsense, then his meaning is my meaning. What ground then has he to infer, that according to the hypothesis of the sermon, "the righteous and the wicked are not rewarded according to their works, but infinitely more than their works deserve?" The sermon continually asserts, that it is just what those works deserve. The question is, how is this desert to be rated. The sermon maintains, that it is to be rated according to the relation man stands to God, as his moral governor; and the relation which exists between him and the various parts of the divine system. Against this, the reviewer has brought nothing but positive assertion; an assertion too, the more extraordinary, as it is made against a proposition that the reflecting mind must attest to, almost as soon as it is presented. The bearings and influences, and of course the consequences, of the parts of any system, physical or moral, must be determined by the relation which these parts stand in, to the other parts and the great whole, of that system. Any part received separately, and without any relation to its connexion, or the design of the author in that connexion, might be of no consequence whatever; and yet, in its connexion with that system to which it belonged, its operations might be very essential. Who does not see, without an argument, that if you take away the relation man stands in to God, you make him neither rewardable nor punishable?

Take away the relation he stands in to the other parts of the moral universe, and you make his conduct or character of no kind of consequence. If man's moral conduct is not rated according to these relations, then it is the same, with regard to his accountability, as if there were no God, and as if there were no moral government! I shudder at the dark abyss of atheism, to which this doctrine would lead us! Push this doctrine out into its legitimate results, and it would exonerate a system of religious obligation, that neither has the authority of God for its origin, nor the honor of God for the good of the universe, for its end; and neither heaven nor hell for its sanctions. It is not much unlike the ancient heathen system of fate—a fate which governed men, by an uncontrolled necessity, independent of God himself. But if, as is unquestionably true, the desert of our moral conduct is to be rated according to our moral relations, then we cannot know the extent of this desert only as it is expressly and directly revealed; or as it is inferred, from what is revealed of these moral relations. So far as these relations are concerned, the four arguments already vindicated, show the infinite desert of sin. The other grounds of argument, examined by the sermon, related to the direct light which Revelation has thrown upon the nature and extent of these rewards. And it first examined the rewards of the righteous; properly inferring, Mr. P. himself being judge, that if the righteous had eternal rewards for their conduct, the wicked would, for theirs. I say, Mr. P. himself being judge, for he says in the review—"If the preceptor had first proved that the consequences of faith, or any works of the creature, were infinite, he might truly propriety have urged, that those of sin would be in like manner infinite." We hope Mr. P. will never recede from this ground; and we believe from this argument, it may easily be proved that the consequences of sin will be infinite. The passages quoted in the sermon to prove "that heaven, in all its weight, that is, in all the degree of it that any individual can enjoy" and "all its duration, is the reward of faith and its fruits," have not yet been explained away. That passage, in 2 Cor. iv. 17, is objected to by the reviewer, because it is affliction, and not faith and its fruits, which worketh out the eternal weight of glory. This is nothing but a cavil—a mere shift, to get rid of the force of the text. Every body must see, that affliction can do nothing towards working out salvation, only as it is endured by patient faith. Otherwise, it hardens the heart and worketh wrath. It is the sorrow of the world that worketh death. But when, as the apostle expresses it, they endure as seeing him that is invisible; or, as he has it in the next verse—When they look not at the things which are seen, but at the things which are not seen, then does affliction through faith, prove this reward. And this suffering patiently by faith, is that work which shall be rewarded according to the text. The passages in Col. iii. 23, 24, and in the last of the 25th Mat. stand in all their force. And when these are explained away, we will bring forward many more such as these, in especial manner the approach of that time when



B6 Hand HERALD.

BOSTON: WEDNESDAY, OCTOBER 5, 1825.

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"peace on earth and good will to man" are to prevail with a benign and extended influence, and the ancient people of God, the first to proclaim their unity and omnipotence, are to be restored to their inheritance, and enjoy the rights of a sovereign, independent people. Therefore, I, MORDECAI MANUEL NOAH, Citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, High Sheriff of New York, Counsellor at Law, and by the grace of God Governor and Judge of Israel, have issued this my proclamation.

Anouncing to the Jews throughout the world that an asylum is prepared and hereby offered to them, where they can enjoy that peace, comfort and happiness, which has been denied them, through the intolerance and misgovernment of former ages; an asylum in a free and powerful country, where ample protection is secured to their persons, their property, and religious rights; an asylum in a country remarkable for its vast resources, the richness of its soil, and the salubrity of its climate; where industry is encouraged, education promoted, and godly faith rewarded: "a land of milk and honey," where Israel may repose in peace, under his "vine and fig tree," and where our people may so familiarize themselves with the science of government, and the light of learning and civilization, as may qualify them for that great and final restoration to their ancient heritage, which the times so powerfully indicate.

The asylum referred to in the state of New York, the greatest state in the American confederacy. New York contains 43,214 square miles, divided into fifty-five counties and having six hundred and eighty-seven post towns and cities, containing one million five hundred thousand inhabitants, together with six million acres of land, improvements in agriculture and manufactures, in trade and commerce, which include a valuation of three hundred millions of dollars of taxable property. One hundred and fifty thousand militia, armed and equipped; a constitution founded upon an equality of rights, having no test oaths, and recognizing no religious distinctions, and seven thousand free schools and colleges, affording the blessings of education to four hundred thousand children of every religious denomination. Such is the great and increasing state to which the emigration of the Jews is directed.

The desired spot in the state of New York, to which I hereby invite my beloved people throughout the world in common with those of every religious denomination, is called GRAND ISLAND, and on which I shall lay the foundation of a City of Refuge to be called AKARAT.

Grand Island in the Niagara river, is bounded by Ontario on the north, and Erie on the south, and within a few miles of each of those great commercial lakes. The island is nearly twelve miles in length, and varying from three to seven miles in breadth, and containing upwards of seventeen thousand acres of remarkably rich and fertile land. Lake Erie is about two hundred and seventy miles in length, and borders on the states of New York, Pennsylvania and Ohio; and westwardly by the possessions of our friends and neighbors, the British subjects of Upper Canada. This splendid lake unites itself, by means of navigable rivers, with Lakes St. Clair, Huron, Michigan and Superior, embracing a lake shore of nearly three thousand miles; and, by short canals, vast sheets of water will be connected with the Illinois and Missouri rivers, thereby establishing a great and valuable internal trade to New Orleans and the Gulf of Mexico.—Lake Ontario to the north, in one hundred and ninety miles in length, and empties into the St. Lawrence, which passes through the province of Lower Canada, to the Atlantic Ocean.

This fortified to the right and left by the extensive commercial resources of the great lakes, and their tributary streams,—within four miles of the sublime falls of Niagara, affording the greatest water power in the world for manufacturing purposes—directly opposite the mouth of the Grand Canal, of three hundred and sixty miles inland navigation, to the Hudson river, and city of New York, having the fur trade of Upper Canada to the west, and also of the great territories towards the Rocky Mountains and the Pacific Ocean; likewise the trade of the western states of America. Grand Island may be manufactured, as surrounded by every commercial, manufacturing, and agricultural advantage; and, from its location, is pre-eminently calculated to become, in time, the greatest trading and commercial depot in the new and better world.

To the capitalist will be able to employ his resources with undoubted profit, and the merchant cannot fail to reap the reward of enterprise in a great and growing republic; but to the industrious mechanic, manufacturer and agriculturist, it holds forth great and improving advantages.

Deprived as we have been for centuries of a right in the soil, they will learn with peculiar satisfaction, that here they can till the land, reap the harvest, and raise the docks which are unquestionably their own; and in the full and unmolested enjoyment of their religious rights, and of every civil immunity, together with peace and plenty, they can lift up their voice in gratitude to him, who sustained our fathers in the wilderness, and brought us in triumph out of the land of Egypt; who assigned to us the safe keeping of his oracles, who proclaimed us his people, and who has ever walked before us "like a cloud by day and pillar of fire by night."

In his name do I revive, renew, and re-establish the government of the Jewish nation, under the auspices and protection of the constitution and law of the United States of America. Confirming and perpetuating all our rights and privileges, our name, our rank, and our power among the nations of the earth as their exiles and were recognised under the government of the Judges. And I hereby enjoin it upon all our pious and venerable rabbis, our presidents and elders of synagogues; chiefs of colleges and brethren in authority throughout the world, to circulate and make known the my proclamation, and to give it full publicity, and the band played a number of patriotic airs.

The following is the proclamation of the Judge of Israel, which will be read with great attention and interest. A finer day, and more general satisfaction, has not been known in any similar occasion.

PROCLAMATION TO THE JEWS.

Whereas it has pleased Almighty God to manifest his chosen people the approach of that period, when, in fulfillment of the promises made to the race of Jacob, and as a reward for their pious constancy and triumphant fidelity, they are to be gathered from the four quarters of the globe, and to resume their ranks and characterize among the governments of the earth. And, whereas, the peace which now prevails among civilized nations, the progress of learning throughout the world, and the general spirit of liberal and toleration which exists, together with other changes favorable to light and to liberty, mark in an especial manner the approach of that time when

I command that a strict neutrality be observed in the pending war between the Greeks and the Turks enjoined by considerations of safety towards a numerous population of Jews now under the oppressive dominion of the Ottoman Porte.

The annual gifts which for many centuries have been offered to our pious brethren in our Holy City of Jerusalem, to which may God speedily restore us, are to continue with unabated liberality: our seminaries of learning and institutions of charity in every part of the world are to be increased, in order that wisdom and virtue, may permanently prevail among the chosen people.

I abolish for ever polygamy among the Jews which, without religious warrant, still exist in Asia and Africa. I prohibit marriages or giving *Keduchah* without both parties are of a suitable age and can read and write the language of the country which they respectively inhabit, and which I trust will ensure to their offspring, the blessings of education, and probably in any general plan of native female education.

Prayers shall for ever be said in the Hebrew language, but it is recommended that occasional discourses on the principles of the Jewish faith, and the doctrines of morality generally be delivered in the language of the country, together with such reforms as may, without departing from the ancient faith, add greater solemnity to our worship.

The Caraites and Samaritan Jews, together with the black Jews of India and Africa, and likewise those in Cochin China, and the sect on the coast of Malabar, are entitled to an equality of rights and religious privileges, as are all who may partake of the great covenant, and respect and obey the Mosaic laws.

The Indians of the American Continent in their admitted Asiatic origin, in their worship of one God in their dialect and language, in their sacrifices, marriages, divorces, burials, fastings, orations, punishments, cities of refuge, divisions of tribes, in their High Priests, and in their wars and in their victories, the growth of more liberal habits of thinking. Under this impression, they undertook to provide for the support of Miss Cooke, (who has since been married to Rev. Isaac Wilson, one of the Society's Missionaries in Calcutta,) and to promote the objects of her mission. The result has surpassed the most sanguine expectations. In three years, the number of girls under instruction, in the Society's school in Bengal alone, has exceeded Eight Hundred; and that number may now be enlarged to a very great extent, when adequate funds shall be provided—so rapidly is this happy change of sentiment in regard to females taking place among the natives.

What will the enemies of eastern missions say to this. Here are more than Eight Hundred female children brought under Christian instruction in the short space of three years by a single society, in a single province, and principally by the labors of a single individual. Eight hundred female children taught to read and write, sew and knit, and to discharge with propriety all the duties of daughters, sisters, wives, and mothers! From another part of the same document, we learn that there are, also, in the schools of the Society more than 3000 boys in the province of Bengal alone. Is all this nothing? Is it nothing that nearly four thousand human minds have been rescued from ignorance and the most cruel superstition, and have been imbued with principles fitted to produce the highest happiness in this world and the world to come? Will not the mere philanthropic rejoicing at the opening which has been made for the introduction of the arts and sciences and social institutions of Europe into a populous empire, and will he not desire that the feeble efforts which have been attained with so much success may be continued with increased vigor? Will he not wish that the sums which have been contributed in this country and Great Britain for the support of foreign missions, may be multiplied a hundred fold? We wish that the Editors of the National Intelligencer, and all who speak with disrepect of missions to India, would give a candid answer to these questions.

ACTIVITY OF RELIGIOUS PRINCIPLE.

Religion teaches us the true value of time, and gives us proper motives for exertion. Its duties are so comprehensive that they furnish employment for every station in life, and for every grade of intellect. Without the master-working principle to govern the heart, the season of retirement is often perverted to purposes of self-indulgence. The occupations of public life may be abandoned with pleasure, but their place is not always supplied by the active pursuits suited to a retired station. It is religion alone that can properly instruct us in the performance of our relative duties, and enable us, in all situations, to discern the things to which we should give our time and attention, as responsible beings.

Among the various occupations that offer themselves to the contemplative mind in religious retirement, there is one of obvious usefulness, which is much neglected in our country. I mean the duty of imparting to others the knowledge and experience which have been derived from an active intercourse with the world. It is a mistake to think that none but people of great abilities, can render this service to their fellow-creatures. A plain and humble capacity may exemplify a useful truth in a striking manner. The heart that has felt a painful lesson of experience, is perhaps the best qualified to impart the knowledge so acquired to others. Many persons are prevented from contributing their share to the public good in this way, by the fear of critical censure and worldly ridicule. They are willing to admit that they have a little useful knowledge, acquired from experience, but they are afraid of being accused of vanity if they produce their slender board in public. They forget that in the parable of the talents the person who was least endowed, was the only one that was punished, because his neglect was considered inexcusable. It is doubtless agreeable to the highly-gifted, to bring forth the redundant stores of fertile genius for the admiration and improvement of the world. The candidates for fame, are right to examine carefully their claims to the much coveted bauble before they engage in an arduous and doubtful competition for their idol. But the humble contributor to public improvement, who chooses the least ostentatious mode of conveying plain truth to those who need it, should not shrink from the scourge of criticism, though it be uplifted against him. He may be perfectly conscious of all the deficiencies with which he is reproached. He may acknowledge himself wanting in all that is necessary to please the fastidious taste of the critic, but he should not be discouraged in his pursuit, by the award of judges to whom he has never had the vanity to appeal, and whose condemnation does not disturb his better feelings. His sole purpose is to make himself, in some humble measure, useful to his fellow beings. And he looks higher than any earthly tribunal for aid and encouragement in this undertaking.

If one heart is touched by his homely precept, he is amply rewarded for the toil they have cost him. Nay, if his awkward endeavors to exemplify important truths have awakened to the task some mind better qualified to perform it, he feels that he has done some little good, and with that little he is satisfied. He knows that he does not merit the approbation of the critic, and he feels that he does not desire the applause of the world, so that two fertile sources of vexation of spirit, he has happily inveterable.

ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

God from death and the grave; but it was a day apparently and universally consecrated for the acknowledgment of the One Great Being, who in the beginning blessed the seventh day and sanctified it. No shop was open—no noise heard—and scarcely a creature was to be seen, except in the direction of the synagogue. It was solemn; and they seemed not only to confess the existence of a God, but that his commandments ought to be obeyed also; and that one day out of seven, is the least which God's creatures upon earth should devote to the special service of Him who made the heavens and the earth. I truly enjoyed a pleasure which is not often afforded in this country among Turks and nominal Christians. I spent the greater part of the day in the house of D— B—. He wished me very much to dine with him, but he dined so early that I declined. The Jews dine very early on their Sabbath-day, as the dishes are prepared the day before, and left in a hot oven: to have a hot dish they must not delay the hour of dinner. The Jews cannot even indulge themselves on this day, with tea or coffee, (except such as have Christian or Turkish servants,) as it would require the lighting of a fire. Yesterday evening, after the Sabbath had commenced, a woman in the house where I lodged, called my servant, and made him take a lamp to light the fire for her. The Jews do not think it wrong to ask a Christian or a Mussulman, to do that which they will not do themselves.

From the Journal of Messrs. Richards and Stewart, at Lahens.

AN EVENING SCENE.

A delightful evening, one of the very few that are here marked with the higher splendors of a sunset scene. The west is filled with rich and brilliant tints, the reflections of which give a softened beauty to the rugged heights of Banai and Morokai, while they at the same time cover the bolder mountains of Mowee with purple, and line the crimson clouds that hang over them, with the deepest shades of amber and gold. Every object was so uncommonly lovely, that, on our way to evening prayers, we involuntarily stooped to give utterance to the emotions of admiration we felt at the beauty and serenity of land and ocean and sky. The natives themselves seemed to partake in the quietude and peacefulness of the scene, and instead of finding them, as is usually the case at this time of the day, sporting in the surf, or singing and dancing on the beach, they were seated in numerous groups, studying, conversing, or musing in silence. Two schools within a short distance of each other, each containing 20 or 30 scholars, were reciting to native teachers, while their respective chiefs, seated in large chairs, were presiding over the exercises. The monotonous sound of another within the fort, was distinctly heard; while the distant hum of a fourth came across the water of a large fish pond, immediately in the rear of it. With such objects and sounds in full view and hearing, the transition of thought from the natural to the moral state of things, was easy and almost unavoidable; and we never recollect having felt more calm and sober joy in the contemplation of our character as missionaries to the heathen, than at that moment. In anticipation of what we hope, the intellectual and spiritual condition of this people, at no very distant period, will be, we could scarce avoid exclaiming, "Lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come!"—*Missionary Herald.*

RELIGIOUS CONVERSATION.

I will tell you a story which I have from very good hands, of two very eminent men, both for learning and piety, in the last age, or rather the beginning of the present; the one of them a great Prelate, (indeed a Primate,) and the other a Churchman of great note. These two eminent men, as they often met together, to consult the interest of learning and the affairs of the church; so when they had despatched that, they seldom parted from one another without such an encounter as this: "Come, good Doctor," said the Bishop, "let us now talk a little of Jesus Christ." Or, on the other side, said the Doctor, "Come, my Lord, let me hear your Grace talk of the goodness of God, with your wonted eloquence: let us warm one another's hearts with heaven, that we may the better bear this cold world." And thus they performed with that holy reverence and ardent zeal, with that delightful sense and feeling, that afforded matter of admiration to those of their friends or servants that happened to be present, or to overhear them. Here is now an example of holy conference; without a preface and yet without exception; a precedent, easy to imitate wherever there is a like spirit of piety. A few such men would put profaneness out of countenance, and turn the tide of conversation.—*Goodman's Winter-Evening Conference.*

SLAVERY.

The following anecdote is related by Mr. Watson, in his very able defence of the Methodist missions. He gives it on the authority of a pious missionary, Mr. Gilgras, who was an eye witness of the facts, and I pity the insensibility of the man who can read it without emotion.

"A master of slaves, who lived near us, in Kingston, Jamaica, exercised his barbarities on a Sabbath morning while we were worshipping God in the chapel; and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or for us. This man wanted money, and one of the female slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feeling she made a hideous howling, and for that crime was flogged.—Soon after he sold the other child. This turned her heart within her, and impelled her into a kind of madness. She howled night and day in the yard; tore her hair; ran up and down the streets and the parade, rending the heavens with cries, and literally watering the earth with her tears.—'Da wicked massa Jew, he sell my children. Will no buckra massa pity negar? What do me? Do me have one child?' As she stood before the window, she said, lifting up her hands towards heaven, 'My massa, do, my massa Minister, pity me, my heart do so' (shaking her body violently.) 'my heart do so, because me have no child; me go to massa house, io missis yard, and in my hut, and me no see 'em.' And then her cry went up to God."—*Stevens, on West India Slavery.*

ANTIQUITY.

Extract from "Editorial Letters" published in the Eastern Argus.

BOOTHBAY.

This place, though much frequented by coasters and seamen, is but little known to the people of the state generally, and yet there are many things in its history and local character, which deserve remembrance, and which render it a place of more than ordinary interest. It is bounded on the west by the Sheepscot river, on the east by the Damariscotta, on the north by the town of Edgecomb, and on the south by the ocean. It is bordered on the seaboard by numerous islands, bays, promontories, and inlets, and affords one of the finest and most capacious harbors in N. England. There are relics of antiquity in this vicinity, which show that the place was inhabited by civilized people before the fathers of the present inhabitants came here. I have been this afternoon a distance of two or three miles, to view a spot which is celebrated amongst the people here for these relics. It is in the south-easterly part of the town, at the head of Linikin's Bay, where the water approaches within a few rods of the Damariscotta river. This spot has been much noted as a carrying place, where the Indians were accustomed to cross with their canoes. Near the head of the bay there may be seen, at low water, the bottoms

of two or three large vessels, which were probably sunk there before the present race of inhabitants settled on this coast. On the carrying place have been discovered various ruins of buildings, foundations of chimneys, cellar walls, broken pots and kettles, iron wedges, pipes, copper, &c. At the head of this bay stands an old gristmill, and I was told that in preparing the foundation for this mill, it was discovered that a gristmill had before stood on the same spot. The old sills were found embedded in the ground, partly burnt, and the millstones sunk in the water and broken. Similar indications of ancient settlements, I understand, have been discovered on the islands of Monhegan and Damariscotta, which lie off abreast of this town. These relics have greatly puzzled the people here, and have for a great many years been a perpetual theme of wonder and remark. From the number of pipes, and the forms of ware and tools that have been found, the inhabitants here think it was a Dutch colony that attempted a settlement, and was swept off by the Indians. Whether history can throw any light on the subject, I am unable to say. We know that there were attempts to effect a settlement on this coast more than two hundred years ago. It is related in some of our histories, that a company under Sir John Popham, attempted a settlement at the mouth of the Kennebec, in 1607; but we are informed that they abandoned it on account of the severity of the climate, where, as they said, "they could find nothing but extreme extremities."

THE LOST CHILD.

Fifty years ago, Adam Nicely settled at the foot of the Chestnut Ridge, Ligonier Valley, where he has continued to reside ever since. Mr. Nicely is now more than eighty years of age. When he commenced clearing his little spot of land in the then wilderness, he had three or four sprightly and interesting children, who were "their father's hope and their mother's joy." Not long after this period, two of them, one evening, left their lonely habitation for the purpose of gathering strawberries. They were followed by their little brother Jacob, without the knowledge and consent of his parents, and who did not return with the other children—nor was he seen by them. The alarm was immediately given, and the neighborhood scoured, but the search proved ineffectual. For two weeks with intense anxiety of mind, and feelings that cannot be described, the unhappy parents sought their darling little Jacob in the wilderness. He could not be found. It was at length concluded that he had fallen a prey to the ruthless panther.

Some time since, Mr. John Wolfe, a young man who formerly resided in Ligonier Valley, emigrated to the state of Ohio. Having occasion lately to return on a visit to his friends, he stated that, during his travels, he had become acquainted with a white man near Fort Seneca, who lived after the manner of the Indians, and who stated that when very young he had been taken from his parents in Ligonier Valley, by a party of Indians, and had continued with them ever since. When this information was communicated to old Mr. Nicely, he concluded that this man must be his son Jacob, who had been lost so many years. Under this impression, notwithstanding his age, he made the necessary arrangements to visit him; and succeeded in finding and once more beholding his darling son. Jacob Nicely resided near Fort Seneca, and though comparatively more civilized, still his habits and manners were not dissimilar to those of the Indians who surrounded him. And from the resemblance of his features to those of the other members of the family—the time and manner of his capture—the recollection of his name by himself along with other circumstances—all conspired to convince Mr. Nicely that he is indeed his son. Thus it is that Providence has, in his own way, after many years, restored a lost child to his affectionate parents, before their grey hairs descend to the grave. Jacob Nicely is soon expected on a visit to his relatives.—*N. Y. paper.*

CAMP-MEETINGS.

FOR ZION'S HERALD.

The Camp-meeting for Kennebec district commenced in Windsor, on Monday, September 5th. The weather was fine. Thirty-one tents were erected; and on Tuesday morning six more, making thirty-seven in the whole. The public services commenced Monday evening, when brother Stephen Lovell preached from Deut. xxiii. 11, "For the Lord thy God walketh in the midst of thy camp to deliver thee; therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee." An unusual spirit of prayer prevailed throughout the encampment, for the conversion of sinners, and the deepening of the work of grace in the hearts of believers. On Tuesday we realized in an eminent degree the answer of prayer. So remarkable were the displays of divine power manifested, in the deep solemnity of the congregation, the earnest cries of awakened sinners, and the joy of the saints, that we could truly say, "We have gained a day." The work seemed to have advanced much more than usual in so short a time. We had preaching from the stand at 8 and 11 o'clock, a. m., and at 2 and 7, p. m. on each day excepting the last, when preaching in the evening was omitted, in consequence of rain. After each sermon, sinners were invited to the altar for prayers, and each invitation from forty to fifty came forward. So much seriousness, candor, and deliberation in mourners I have never before witnessed. Our labors on Tuesday were crowned with sixteen who professed pardoning grace. On Wednesday twenty-three more gave witness that Christ hath power on earth to forgive sins. Thursday, the last and great day of our feast, was distinguished by an uncommon degree of power, which was manifested in the awakening and conversion of souls. The rain in the evening had a favorable effect on our religious exercises, keeping the people of God to their tents and to their devotions. On Friday morning before parting we had the unspeakable happiness of numbering ninety-eight in the whole who had professed faith in Christ. Many of the people of God witnessed the deepening of the work of grace in their hearts. The preachers experienced much of the heavenly unction, and were enabled to declare the truth of God with the demonstration of the Spirit and with power.

Truth from their lips prevaleld with double sway, and those who came to scoff remained to pray.

Indeed so general was the serious attention of the congregation during the exercise of preaching that a spectator would have been ready to suppose they were all Christians; or all wished to be Christians. A very few exceptions occurred of individuals in the outskirts of the encampment, who were not disposed to conduct themselves with strict propriety. We however, found the benefit of our excellent law, which authorizes the immediate arrest and detention of disorderly persons.

There were thirty preachers present. The number of those who encamped on the ground was 775. The greatest number that composed the congregation at any one time was probably about 1700.

On the whole we may safely say, that no Camp-meeting in Maine, and few in New England, considering the number present, have been productive of more apparent good than this. But the good effects of Camp-meetings, we well know, are not confined to those who there become converts to the religion of Christ—Christians experience the deepening of the work of grace, and carry to their homes a larger measure of the hallowed fire. Many sinners are there convicted who afterward become converts. Hence general revivals of religion are among the most precious fruits of this institution, which seems to be of God's appointment. To those who object to the property of Camp-meetings, I would make only this reply—"Go to Camp-meeting."

MOSES SPRINGER, Jr.

FOR ZION'S HERALD.

Our Camp-meeting commenced at Unity, N. H. on Tuesday the 6th of September. Several causes conspired to make this a small meeting, as to numbers: one of which was, there was, on the same week, another Camp-meeting, on New Hampshire District; and one expected, the next week, within 20 or 30 miles in the other direction, on New London District. So that our brethren, as a general thing, came only from the immediate vicinity of the meeting, and they were not so spirited even here, as we could wish. The number of tents was about twenty. The fewness of our numbers, however, did not limit our blessings. We have reason to believe, the meeting was as useful as many, if not as any, of the kind, according to the number present to be benefited by it. There were from fifteen to twenty converted, and a number reclaimed from a backslidden state. But the advantages of the meeting were principally realized in the church; for it was here, that the ministers and brethren, principally centered their exertions. A number of us in the ministry, had, for some time, lamented, that the work of Christian believers had not gone on and prospered, as was desirable; and as might have been expected. Especially on Unity Ct. for about twelve months past, the tone of religious feeling had been low, and all the institutions of the church appeared dead. Class-meetings were but poorly attended—family religion, was, in some instances, neglected—worldly-mindedness began to creep in—and all the wheels of the church moved heavily. This I confess, grieved and alarmed me. I began to fear, that the fault might rest in us, who were called to be watchmen upon the walls of our spiritual Jerusalem. At least, I feared that I had not preached as I should, the necessity of entire satisfaction—not so much—not so logically and experimentally, as was necessary. How often have I thought of late,—Of what use is it to have souls converted, and enlarge the borders of the church, when the salt so soon, and in so many instances, loses its savor. With such feelings, I went to this meeting; and with similar feelings, I believe many went thither. Brother Peaseley introduced the meeting, by a warm address on Christian experience; in which he urged the necessity of purifying the soul through the Spirit, (1 Peter, i. 22.) And from that time, it was pleasant, by night and by day, to witness the earnest travail of souls in the church, for a deeper experience in the things of God. Such deep convictions of the depths of depravity in the heart! Such groanings for salvation therefrom! Such answers of peace and triumph, as were received by numbers! and such rejoicings as were poured forth, from their full souls! all constrained us to say—These are indeed times of refreshing—May these blessings prove lasting, and enable the possessors to spread the holy flame, wherever they go. The ministers appeared stirred up, to seek more of the fulness of the blessing of the gospel of peace; and we trust, many of them got better prepared, and were more determined, to preach this fulness.

The weather was pleasant except one half day, when the rain drove us to our tents, where the work still went on. The congregation, as a general thing, behaved with great decorum, and manifested a disposition to get good. The last day, it is true, a few Universalists felt as if their system suffered, at which they manifested much uneasiness, and showed a disposition to oppose and contradict. May God give them repentance unto life. If Universalists really believe their doctrine, why is it that they are so uneasy when others object to it? Why do they fret themselves because of unbelievers? If others have a mind to reject their light, and continue in unbelief, until God shall unfold all things to their view, let them go on. Every thing will come well, in the end. At any rate, these men of superior light, ought to have no other feelings than those of piety, towards those they have enlightened fellow-beings—and I know not as they need even this. The Universalists very generally, however, seem very uneasy—often vexed—and not infrequently, quite angry, when their sentiments are opposed—and often debate and contradict, and disturb a whole encampment of peaceable worshippers—This looks a little suspicious.

There were thirteen or fourteen sermons preached, on the ground, and a greater number of exhortations, I believe, than is usual. These were very profitable.

Saturday morning, we assembled at the stand, for the last time. A short address was delivered, inciting the necessity of perseverance in duty, in sacrifice, and in faith. At the close of which, all held up their right hand, in token of renewing and confirming their covenant with God; and then both hands were raised towards heaven, expressing that, though we part now, we have a good hope of meeting in that bright world above, where the wicked cease from troubling, and the weary are at rest. We then sang a doxology—the blessing was pronounced, and we departed rejoicing in God our Saviour. W. FISK.

Cavendish, Sept. 12, 1825.

FOR ZION'S HERALD.

Concerning the abundant qualifications of the subjects for the work of the ministry, there is no dispute between my friend and me, but only in what their qualifications consisted. But it is important to observe, that whatever is implied in miracles and gift of tongues, it was long after their call to the apostleship that they received it. And yet my friendly opponent says, with reference to Methodist preachers, "If I am correct, the prescribed course of reading and study may follow, instead of preceding the permission to teach and expound the oracles of God." To this I feel a strong objection. And does not his objection lie equally against the course pursued in the case of the apostles? Their qualifications, as he considers them, followed, instead of preceding their permission to teach and expound the oracles of God?

My second argument consists of two parts. The first is taken from the silence of the apostles respecting rules of judgment concerning his qualifications or measures, I should allow, with regard to "A Methodist's" argument. My friend will allow what is much more, the *united testimony* of Providence in his word. The testimony of the apostles on my side, and that the latter after he has duly considered it, "By their fruits ye shall know them," gather grapes of thorns, or a good tree cannot bring forth good fruit. The *negative kind*, and "quite unsatisfactory," "not enough," he asks, "that the apostles require *no* successors in the ministry to study to show themselves approved unto God—workers that need not to be ashamed"—"thoroughly furnished unto all good works"—able to convince gainers—showing not only uncorruption in doctrine and gravity, and sincere speech, that cannot be condemned." To this I answer, it is quite sufficient, and many persons all these qualifications at the present day without a liberal education. If my friend doubts this, he will hardly dispute me when I say that the apostles possessed them before they received what he considers a liberal education. To say they did not, would be a reflection on the wisdom of Christ who called them to the ministry. But if the apostles possessed them without a liberal education, why may not others? He submits, as a reason why the apostles did not "dictate to ministers of future generations the particular course they should pursue" in regard to obtaining an education, "that they could not, from the nature of the case" (at different modes of education have prevailed at different times, and in different countries), have done this "without the spirit of prophecy." But let me ask him whether they had not the "spirit of prophecy" and if so, what good reason can be assigned why they did not do it, other than that which I give, viz. that a liberal education was not regarded by them as necessary to the gospel ministry.

There were 19 tents, about 30 preachers, 18 sermons, 37 exhortations from the stand, the greatest number of people on the ground at any one time, supposed not far from 1000;—instances of conversion ascertained, 55,—of sanctification, 25,—a considerable number of backsliders reclaimed, 21 persons admitted at trial in the church.

In view of the above facts and observations, how can we but say—"WHAT HATH GOD WROUGHT!"

A. LUMMUS.

FOR ZION'S HERALD.

MR. BADGER,

When I sent you the piece signed "Gamaliel," with a few introductory observations, it was my design to have followed it immediately with a few remarks on the last communication of "A Congregationalist." Unavoidable circumstances have produced the delay.

I regret the necessity I am under of appearing to be personal in my reply to "A Congregationalist" in the Herald of the 7th and 14th ult. While the discussion was confined to principles this was easily avoided; but when irrelevant observations are brought in and applied to men and measures, it becomes necessary to point out their irrelevancy; in doing which, some degree of personality becomes unavoidable. I regret too that my learned friend was under the necessity of writing in so much haste that he could not otherwise than "diffuse," as this renders it difficult to collect and describe his sentiments in as few words as is desirable in a newspaper essay. But I do not blame him for this, while I labor under the same necessity myself, and am all but forbidden to devote an hour to this subject. My observations and remarks must therefore be brief.

Keeping in view the question at issue between us, viz. the competency of an education less than liberal, and the arguments adduced in my communication of the 27th of April last, I am ready to say that if those arguments do not support that question, I will cheerfully give it up. Not that I suppose these are all that might be brought to support it, or that they are set in opposition to the power of the apostle's *eloquence* and not to the *demonstration of the Spirit of God*. It is worthy of remark, that in all the revivals of religion with which we are acquainted, God appears to have made very little use of human *eloquence*, even when possessed by pious men. His own nervous truth announced by plain common sense, though in honeyed phrase, have been the general means of the conversion and conversion of sinners. Human eloquence and learning have often been successfully employed in defending the out-works of Christianity; but *eloquence and truth* have preserved the *citadel*.

After all, could it be shown, as my friend seems to think, that "the discipline of a liberal education would inspire thoughts that burn with love to God and souls," too much could not be said in its praise.

But I always thought that this was the office of the Holy Ghost and not that of education. I am called upon for the "authorities" on which my third argument is founded, "that the practice of the ages which next succeeded was conformed to apostolic usage." In respect to the choice of ministers. In forming my argument I had my eye on the directions given by St. Paul in several places in his epistles relative to ministerial qualifications, and on what Dr. *Hawes* says was the practice of those ages. During the first ages he says, "the ministry was not appropriated to gentlemen or scholars. No man was bred to it as a profession, went into it for a maintenance. They were porters of a different stamp." In his *History of the Church*, pp. 86—88. Balt. edit. 1807. If these authorities are not sufficient, I have none better to produce.

My fourth principal argument to show that a liberal education is not necessary for a minister of the gospel is founded on the success which God has given and is giving to an unlearned ministry. And because my friend has not replied to it nor brought the strength of it into view, I here give it again at length. From this the reader will be able to judge for himself how far it has been answered. "I agree with him," A Congregationalist, "that the ministers of Christ are sometimes unsuccessful, and that wicked men are sometimes instrumental of the conversion of souls. But here is a case unlike both these—a case in which some thousands of ministers, who are real Christians, labor in concert, preach the pure word, and regularly administer the ordinances of the gospel, form, regulate and govern churches—whose labors are attended with abundant success, and that not for a day, or a year only, but through successive generations. Now your correspondent may say that his remarks do not reach the point. Their success is not accidental, nor is it of the kind with that produced by the overruling providence of God contrary to the motives and designs of those who preach. But it is in the answer to their objections, the direct fruit of their labor, and their promised reward."

SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

the abundant qualifications of the apostles of the ministry, there is no dispute. But it is important to observe that he implies in his work of salvation. And yet my friend's objection to Methodist preachers, "If I am not of the church, I am not of God," is well founded. Letters from Zante of the 14th of July, state that news had arrived at that place of a sanguinary battle fought between the Egyptians and Greeks in the deserts of Calamata, in which Ibrahim Pacha was wounded and taken prisoner, and conveyed to Napoli di Romania. A private letter from Leghorn of the 3d of August states that it was reported there by the captain of a Greek vessel from the Ionian islands, that Ibrahim Pacha, after his retreat to Tripolizza from Napoli di Romania, attempted to proceed towards Patras, but was beaten back with considerable loss, and compelled to return to Tripolizza. Seeing the impossibility of advancing on that side, Ibrahim determined to regain Navarino, but found it impracticable, as Colocotroni and Potemza, who had possessed themselves of all the entrances, forced him to retire with great loss. Even Ibrahim demanded a capitulation, promising not to fight against the Greeks for ten years, if he were permitted to depart freely from the Morea. Colocotroni, however, refused any kind of capitulation, but would have him surrender at discretion. The Captain of the vessel adds, that the Greek troops that besieged Ibrahim, amounted to 40,000 men.

It is further said, "If the Providence of God, independently of his written word, were admitted as the rule of judgment concerning his approbation of men or measures, I should allow without reserve, the force of 'A Methodist's argument.' I hope then my friend will allow what is much more reasonable, that is, the united testimony of Providence and the written word. The testimony of the former, he allows is on my side, and that the latter so will not dispute after he has duly considered the following passages. By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "The seal of our apostleship are ye in the Lord." "Ye are our epistles—known and read of all men." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Had my friend reflected on these passages, and others of the same character, it is presumed that he would not have set Eccl. ix. 1, 2, in opposition to the "Providence of God," in reference to our subject; as that passage appears to have no reference to it.

(To be concluded next week.)

ON EARTH PEACE—GOOD WILL TOWARDS MEN.



ZION'S HERALD.

WEDNESDAY, OCTOBER 5, 1825.

MISSIONS TO THE WEST.

Four young gentlemen were ordained, on Thursday evening last, at the Old South Church, as missionaries to the Western states. The sermon was preached by the Rev. Mr. Bruen of New York; the charge was given by Rev. Dr. Cox of New York; and the right hand of fellowship by Rev. Mr. Edwards of Andover. These missionaries are going out under the patronage of the Domestic Missionary Society of N. York, and are expecting to spend their days in laboring among the destitute at the west. On Sunday evening last, Rev. Mr. Bruen preached a sermon in Park street church, in which he urged the importance of missions to the west, from the great want of ministers in those extensive regions, from the rapid increase of their population, and from the peculiar nature of our political institutions. One important consideration, the New York Domestic Missionary Society urge most strongly upon all their missionaries, is—that they must leave father and mother, houses and lands—bid a final adieu to their kindred and their homes, and go among the destitute, with a fixed determination to live and labor and die in the service of Christ. It avails but little for a missionary to go into destitute places, for the purpose of spying out their destinations, and then compare back to N. England to proclaim them. If he would see the wilderness bud and blossom as the rose, he must remain to cultivate it. He must sow the seed, nurture the tender plant and watch the fruit till it comes to maturity. Our population is rolling westward with astonishing rapidity, and we wish Christians of every name, to feel it to be of vast importance that the blessings of our holy religion should be borne on its tide.

REVIVALS.

The Rev. Benjamin R. Hoyt, Presiding Elder of New Hampshire district, writes to the Editor under date of September 19th—We have revivals of religion on Canaan, Sutton, Derry, Salem, and Shapleigh circuits. At Dover also God is pouring out his Spirit, and there are good prospects of revivals in other places. Revivals of religion are auspicious signs of great joy. They create unspeakable joy in the breasts of those, who are brought to feel their sins and how at the feet of Jesus—they give joy to the disciples of Christ, for they see their prayers answered in the conversion of souls—they see multitudes, leaving the ranks of the enemy and arming themselves for the battles of the Lord Almighty. They also give great joy to the ministers of Christ, for they see the fruits of their labors—the seals of their ministry—the crowns of their eternal joy. Nor does the rejoicing stop here. There is joy in the presence of the holy angels of God over sinners that repented. With what feelings then do angels view revivals of religion? How swiftly are such tidings borne through the heavenly world? and with what unearthly accents, are the praise, the glory, and the honor, ascribed to him that sits enthroned and the Lamb? We have evidence from the Bible, that every good being throughout the universe rejoices in revivals of religion. Let ministers then, be consoled and strengthened, when they are opposed and reviled, in their labors to serve God's work. Fallen angels and wicked men will oppose them; but God, and Christ, and holy angels and holy men, are on their side. And while God and his hosts are for us, how powerless are those who are against us. Revivals of religion have always met with opposition. They were opposed, under the preaching of Christ, of Peter, and of Paul, and there is, perhaps no better evidence of the genuineness of a work of grace, than the enmity and bitterness with which it exists in the hearts of unregenerated men. It is matter of great joy, that God is reviving his work, in so many places, in New Hampshire district. Though we have only the bare statement of the fact, yet many happy results are painted in vivid colors before us. Some precious souls will be delivered from sin and eternal death. Some who never prayed nor praised, will begin to pray and to sing the song of glory and salvation, and much good will be done to men, and much glory will redound to God, which this light of eternity only will disclose. Let every Christian rejoice in the advancement of the Redeemer's kingdom, and let it be his constant and fervent prayer, O Lord, revive thy work.

The Rev. Cyrus Silliman in a letter to the publisher of the *Leeds* at N. Y. on Tuesday from Liverpool, London papers have been received to the 22d of August. The accounts from Greece are contradictory, but those most to be relied upon are favorable to the success of their cause. Letters from Zante of the 14th of July, state that news had arrived at that place of a sanguinary battle fought between the Egyptians and Greeks in the deserts of Calamata, in which Ibrahim Pacha was wounded and taken prisoner, and conveyed to Napoli di Romania. A private letter from Leghorn of the 3d of August states that it was reported there by the captain of a Greek vessel from the Ionian islands, that Ibrahim Pacha, after his retreat to Tripolizza from Napoli di Romania, attempted to proceed towards Patras, but was beaten back with considerable loss, and compelled to return to Tripolizza. Seeing the impossibility of advancing on that side, Ibrahim determined to regain Navarino, but found it impracticable, as Colocotroni and Potemza, who had possessed themselves of all the entrances, forced him to retire with great loss. Even Ibrahim demanded a capitulation, promising not to fight against the Greeks for ten years, if he were permitted to depart freely from the Morea. Colocotroni, however, refused any kind of capitulation, but would have him surrender at discretion. The Captain of the vessel adds, that the Greek troops that besieged Ibrahim, amounted to 40,000 men.

It is further said, "If the Providence of God, independently of his written word, were admitted as the rule of judgment concerning his approbation of men or measures, I should allow without reserve, the force of 'A Methodist's argument.' I hope then my friend will allow what is much more reasonable, that is, the united testimony of Providence and the written word. The testimony of the former, he allows is on my side, and that the latter so will not dispute after he has duly considered the following passages. By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "The seal of our apostleship are ye in the Lord." "Ye are our epistles—known and read of all men." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Had my friend reflected on these passages, and others of the same character, it is presumed that he would not have set Eccl. ix. 1, 2, in opposition to the "Providence of God," in reference to our subject; as that passage appears to have no reference to it.

(To be concluded next week.)

GENERAL INTELLIGENCE.

GREECE.

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ZION'S HERALD --- MISCELLANEOUS....INSTRUCTIVE....ENTERTAINING.

THE HERALD'S HARP.



FROM THE SATURDAY EVENING HERALD.

"JUDGE NOT, THAT YE BE NOT JUDGED."

Mat. vii. 1.

D Thou! whose ever piercing eye—
Sees ev'ry thought of ev'ry heart;
Though hid in deep disguise they lie,
Unknown, or only known in part.

Who kn'w'st the fountain whence they flow,
Or sweet or bitter, foul or clear:
Who kn'w'st when healthful breezes blow,
Or sickly vapors taint the air:

Search this imperfect heart of mine,
If false impressions there are found;
Or if my thoughts are right with thine,
And perfect charity abound.

Cleanse thou the fountain, if there's aught
Thou findest there, that is impure.
Extend thy hev'n-ent wings of thought,
And make by Faith, my hope secure.

What are the creeds of men with thee?
Do forms of Faith for sin alone?
Or up-tur'd eye or bended knee?
Thou judgest but the heart alone!

Wilt thou consign to hell below,
All whom the gospel's joyful light
Hath not illus'd, and bles'd? Oh no!
For thou art love, unchanging, bright.

The prayer that rises, fervent, true,
Thou wilt not, O my God! despise.
From Christian, Pagan, Turk, or Jew,
Thou will accept the sacrifice.

What man shall judge his brother's heart?
Pronounce his good deeds worthless all?
Oh! can we see one hidden part?
To thee, alone, I stand or fall!

What man shall say, the good I do
Is just as hateful in thy sight,
As if my fellow man I slew,
Or wro't the blackest deeds of death?

Because I worship thee, my God!
The only self-existent one!
Creation's only sovereign Lord,
Through Jesus Christ, thine only Son?

Shall man his brother man condemn,
Because, O God! he worships thee
After the way which creeds of men,
Or his own creed, calls heresy?

I'll worship thee by reason's ray;
The gospel still shall be my guide:
O let thy light ilume my way,
Thy grace, thy love, with me abide.

May I with grateful heart receive,
The good thy bounty doth bestow;
And share that bounty, to relieve
From want, a stranger, friend or foe.

And when I feel thy chas'ning rod,
My earthly hopes and comforts gone—
O may I see the hand of God!"
And say, my Father's will be done!

MERCY.

BY SELLICE OSBORN.

To crown Creation's mighty plan,
Th' Almighty mandate thunder'd forth,
Let procreat Earth produce a Man!"
And straight the creature sprung to birth.

Health, strength and beauty cloth'd his frame,
He mov'd with majesty and grace;
A bright, a pure angelic flame
Illum'd each feature of his face.

Upon his brow sat calm repose,
His eyes with love and mildness shone;
Till a grim band of imp arose,
And mark'd the victim for their own.

There Hat'e, in living hues portray'd
The quashing teeth, the bloodshot eye;
There curst ingratitudes display'd
The foulest blot, the blackest die.

And Avarice, ambitious too,
To plant her odious image there,
Cast o'er his cheeks a sallow hue,
And wrinkled marks of worldly care.

In wrath the ETERNAL view'd the stain
Which mar'd the offspring of his word,
Spurn'd the weak wretch with high disdain,
And bade stern Justice lift her sword!

But Misery, Heaven's loveliest child,
Imploring, knelt before the throne—
Alternate pray'd, and wept, and smil'd,
With angel sweeteness all her own—

Then turn'd to Man, with kind embrace,
And wept to see his dire decay—
Her tears fell plenteous on his face,
And wash'd the hideous blots away.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

MR. EDITOR.—The following is from the pen of the late venerable Mr. Bramwell, an English preacher, whose labors have been crowned with the most astonishing success. It breathes the spirit of too much deep piety, good sense, and Christian plainness, not to be interesting to your readers; those especially, who are entering, or have entered the work of the ministry.

Z. A.

"My dear Brother,—I saw your mother this morning, who desired I would write to you. I understand you are quite satisfied you are in your place; I mean as a travelling preacher—a work which makes me, even to the present day, tremble in the presence of God. I am still persuaded, that nothing can support us but that almighty power which raised the Lord Jesus from the dead. And yet it is quite possible for you and me to make this a worldly business; that it may become so familiar, as to create in us no more concern than any common business of life. Shall the Lord ordain us to this heavenly calling? Shall he empower us with the spirit of zeal and power? Shall he send us forth into this labor, to save sinners from everlasting damnation? And shall we, after all, lose the true spirit of our calling? How can we then give in our account? How shall we stand before the judgment-seat of Christ? Nothing less than the improvement of time, talents, &c. &c. can give us the least plea in that day.

"Consider this, my dear brother, and strictly exer-

cise yourself. Do you rise about four o'clock every morning? In order to this, do you retire to rest as soon as your work and eating are over? Or do you sit and chat with the people? Do you give yourself to reading and prayer? I say, give yourself to them. Are you never in company above an hour at once? And, when in company, do you turn all into profit, into religion? Are you a man of God, in spirit, in word, in deed? Do you feel a clear witness of entire sanctification—the cleansing blood? And do you declare this and walk in it?

"I want you also to be a preacher. And, in order to this, it would not be well to read the scriptures without a comment, find out the breadth and length, depth and height by digging, prayer, and receiving light from God? Whoever depends on comments will be very superficial, and will never speak with proper confidence. You may sometimes examine a comment after your own labor, to see what difference, &c.—but never before it. Write something every day. Have a book for the purpose, and never lose an idea which the Lord in mercy gives you. In preaching, never be tedious: the world never did, and never will bear that which is tedious. Let your introduction be a short opening to your sermon. An introduction is to prepare the people to receive what you have to say. Let your sermon be clear and strong, reaching every heart. 'Save thyself and them that hear thee.'

"If you have no end in view but the bringing souls to God, this will cure almost every thing. Strive to bring some home in every sermon. God will be with you, and will bless you. He will give you the desire of your heart. Be neat and clean in all your clothes; never lopish or fine. Have every thing consistent with your Lord Jesus. Set him before you at all times. Never be ceremonious; yet learn a good address. Be courteous, be kind, never gloomy, never light and trifling. O my brother, live for eternity; the Lord is at hand. Be ready every moment for glory; ever as willing to leave this world as to go to sleep."

LADIES' DEPARTMENT.

FEMALE VIRTUES.

Extracted from the Ladies' Literary Gazette.

Society, which requires of men, each according to what he has received, the various gifts which nature has distributed, seems to demand of women a tribute nearly uniform. It is hers to be the comfort and ornament of the domestic habitation, to render herself beloved and useful, and scatter here and there the flowers of life under the feet of those who surround her. It is hers to cheer, to bless, and to console; to brighten the hours of joy, sweeten the draught of pleasure, and aid in drinking the cup of pain.—To her, the avenues of power and grandeur are shut; but she can establish an empire of affection and confidence, of which she may be herself the centre; and enthroned in the hearts of those to whom her virtues have endeared her, it is hers to dispense those inestimable gifts, which increase the happiness and diminish the pains of life.

Cast often by this duty into a tempest of care and business, man is assailed by the passions of his nature, which find, unhappily, a thousand ways to deprave him. Trained, from his infancy, to the bustle and activity of his business, he is drawn into a whirlpool of schemes, projects, and speculations; of hopes which are destroyed and renewed without cessation; and he precipitates himself, rather than advances, towards the termination of his career, and attains, without perceiving it, the passage to a more permanent state. He consumes his life in anxiety, he calculates its years with sorrow; and demands with bitterness, "What then, is the space which should separate childhood from dotage?"

Devoted to occupations more peaceful, more sweet, more uniform, woman can tranquilly number her days, and signalize them by a thousand acts of virtue. In truth, her virtues must be exercised in the shade, and in silence. Fame will not speak of them, nor will posterity regard them; but hope cherishes their remembrance, for the great day of reward. Does she not resemble those flowers, whose hues are brighter by the aid of a favorable obscurity, than when they are exposed to the rays of a burning sun? The hope of finding a diamond, may induce a man often to grovel in the dirt; but a woman can preserve unsullied, the border of her garment.

Finally, to love all that is worthy, useful, good, and virtuous, and to fly all that is opposed to it—is what society demands of woman.

LOVE OF THE BIBLE.

Susan G., a poor but respectable widow, applied some time since to one of the committee for instruction in reading. She had subscribed for a large Testament, but could not read well enough to understand it, which seemed to be her first object. Her advanced age obliged her to pause; and as her teacher avoided comments, Susan would then make remarks, which showed her deep interest in the sacred truths she read.

With peculiar modesty, while leaning back in her chair, she would say: "I never thought so much of the love of God before malam'; it is yet too high for me; but the more I know, the more I love him for it.

My son, who died at sea, used to say, that the poor were not cared for in other countries as they are in this; but only think ma'am, of my living so long in it, without ever thinking of a Bible for my children; and if I did not care for my own, what can poor heathen do?" Her progress has been so rapid, that a large Bible and Prayer-book are now added to her treasure. Not having her needless funds for the former, she applied to her teacher to take a note of security for her bed and furniture, in the event of her death, and let her have a Bible. Her beautifully clean cellar is now devoted to the weekly instruction of a dozen little children in those sacred oracles in which she delights, and she prepares for their hard words in her Sunday lessons. She often inquires after the success of the Ladies' Bible Society; and referring to the 29th chapter of Isaiah, 13th and 19th verses, which greatly interested her, says: "that day is now, ma'am, is it not? for all the poor are having Bibles."

A poor man and his wife, having subscribed for a Bible, to be ready for their little son, who is four years old. They received it at the last distribution; and the collectors, calling the next week, inquired of the woman whether she had heard any part of it? "O yes," she replied, "the same evening that I got it, a neighbor came to read it for us." "But would you not like to be able to read it yourself?" was the next question. The good woman looked surprised, having no idea of such a thing being possible at 40 years of age. She was however soon prevailed to try; and a neighbor, who is upwards of 70, is now teaching her.

YOUTH'S DEPARTMENT.

ON THE DUTIES OF THE YOUNG.

It is the duty of young people to "remember their Creator in the days of their youth." While the heart is most susceptible of piety and gratitude, they should reverence and fear, worship and praise, love and obey, that great and glorious Being, who made them after his own image, and is always doing them good. In the season of youth, the heart should rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. Where can an object be found so proper to kindle those affections as the Father of the universe, and the author of all our felicity? His works every where display grandeur and majesty, and the richest blessings flow from his liberal hand. He is the guide of your childhood, the guardian of your youth, and the hope of your coming years.

As you ought to exercise piety towards God, so you ought likewise to honor your parents, and submit to those who are your superiors in knowledge, in station, and in years. Dependence and obedience belong to

youth; and modesty is one of its chief ornaments.—Commit yourselves, therefore, to the guidance of the more experienced, and become wise by the wisdom of those who have gone before you.

Truth is the basis of every virtue. Dissimulation in youth is the forerunner of perfidy in old age. It obscures the lustre of every accomplishment, and sinks you into contempt with God and man.

As you value, therefore, the approbation of heaven, In all your proceedings be direct and consistent. —Ingenuity and candor possess the most powerful charms. They bespeak universal favor, and carry an apology for almost every failing. "The lip of truth shall be established for ever; but a lying tongue is but for a moment."

The path of truth is a plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads to another, till you are left entangled in your own snare.

Youth is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connexions which you form with others, it is of high importance that you acquire the temper and manners which will render such connexions comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements let no unfairness be found. Engrave on your mind that sacred rule of "doing all things to others according as you wish that they should do to you."

Compassion is an emotion of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Go sometimes, therefore, "to the house of mourning" as well as "to the house of feasting." Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress in any of your amusements, nor treat even the meanest insect with wanton cruelty.

Diligence, industry, and proper improvement of time, are material duties of the young. In youth, the motives to it are strongest, from ambition and from duty, from emulation and hope, and from all the prospects which the beginning of life affords.

Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life as the feeble state of an indolent mind. He who is a stranger to industry may possess, but he cannot enjoy. For it is labor only which gives the relish to pleasure.

Think not that any affluence of fortune, any elevation of rank, exempts you from the duties of application and industry. Industry is the law of being; it is the demand of nature, of reason, and of God.—Remember always, that the years which now pass over your heads, leave permanent memorials behind them. From your thoughtless minds they may escape; but they remain in the remembrance of God. They form an important part of the register of your life. They will hereafter bear testimony, either for or against you, in that day, when for all your actions, but particularly for the employments of your youth, you must give an account to God.

YOUTHFUL BENEVOLENCE.

Mr. Ellis, the missionary from the Sandwich Islands, visited a Sunday school in New York, and in addressing the children told them of the cruelties and idolatries practised among them, and the good that had been done by missionary efforts, and especially by the establishment of a Sabbath school; taking a comparative view of their privileges, and those of the scholars he was addressing. At the close of his address, some of the scholars desired that they might do something to promote so good a work; and a collection was proposed by the teacher, and the following Sabbath fourteen dollars were given by the scholars for this interesting purpose. And the following letter was written by a scholar, to forward with their humble offering.

Beloved Strangers.—I was much gratified to hear there was a Sabbath school established among you, that you may learn to "worship the living and true God." I have attended a Sabbath school since I was five years old, and this was the first place where I learned to know I was a sinner in the sight of God; and I trust was brought to the feet of Jesus when I was eight years old. I felt that there was a reality in religion that I could not express, but which all who feel a Saviour's love, will know. May many who attend them know this love by happy experience. I hope you will be thankful to your teachers for their care and attention—attend to what your teachers tell you—seek the Lord early—for he hath said, "They that seek me early shall find me." That many souls may be converted and brought to God, is the sincere prayer of your friend,

ELIZA S.—
Amer. S. S. Mag.

SAILORS' FRIEND.

INTERESTING NARRATIVE.

The captain of one of the vessels now employed as a regular trader between New York and Liverpool, in a recent conversation, after recognizing with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we much rejoice, and to carry into exercise the highest love and veneration to God. The pious fidelity of the Scotch peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him, yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself, and most of his crew, reached the shore in a boat; he saved his papers and some clothes—it was in the afternoon of the day: the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling; this was a large farmhouse; he entered, and related his misfortune and situation—the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or friends. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends, and their intelligence, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when, on a signal given, the domestics entered the room; the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmates, will, I hope, feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious services of the family, but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this, and sighed; something within me felt that sigh. The good man read from the scriptures, and on closing the book, the whole of the establishment bowed down on their knees; observing all upon them knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to

the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well: he did not stop here; after particularizing his family, he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the next little room they had fitted up for me, to give some talk to the crowd of thought which harassed my spirits. I walked fore and aft—the consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, foribly affected my mind; I began to see that sin was of more consequence, awfully so than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirit being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible! on reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body until my light expired: I then threw myself on the bed, and, for the first time in my life, heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a greater sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his Spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By